

Thunder Stick

The Journal of Vancouver M.E.N.



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Cover: Illustration by Scott Carruthers

Thunder Stick: a slat of wood tied to the end of a thong, usually made of leather, which makes an intermittent roaring sound when whirled about. It is used by indigenous native people throughout the world to call the community together for ceremonial events and often for male initiation rites.

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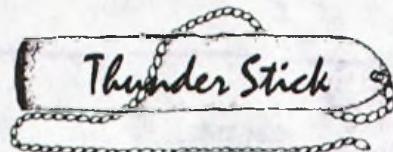
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Thunder Stick is a publication of the Vancouver Men's Evolution Network (M.E.N.). Further information is available by calling (604) 290-9988. This number will provide updated event news and the opportunity to direct a message to any aspect of **Vancouver M.E.N.**



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The views expressed in the letters, articles and advertising of are not necessarily those of *Thunder Stick* or **Vancouver M.E.N.** We hope that this journal will stimulate thought, provoke discussion and further the development of a positive male mode of being.

Deadline for submissions for the next issue of is Dec. 15, 1992. Closing date for Ads is December 31st, 1992.

Volunteer Staff:

Jim Bauerle, John Brozak,
Scott Carruthers, Keith
Conway, Greg Exelby, Judy
Grothman, David Hanley,
Terry Keenhan, Bill Ophoff,
Dean Rath, Stephen Read

Masthead: Gamal Moustafa

Design and Layout:
Haggart-Smith Productions
874-0598

Editorial

It was a conscious choice to focus this issue almost entirely on men in groups or is it Men's Groups. What are we talking about in our enthusiasm for men's work and men's groups? You will not get the whole answer to the question in this issue, but a spotlight will highlight some aspects of what men think and - it will not all be pleasant.

In a lengthy article Gervase Bushe explores the common experience of stuckness in men's groups. Doug Hufnagel in *Box H* tells a tale of courage and simplicity which

involves his efforts to start a men's group. Questions are raised around the Tom Daly's workshop. Contrasting perspectives from a man who went and a man who did not. Mark del Pico, in *Men's Group: The Cauldron of Community* celebrates the diversity of men in groups and the elder role. From the "dark side" a story - *It was just a joke! I was terrified* - of feelings and perceptions which raises important questions about men in groups, with possibilities we men may not like to consider. Finally Robert Moore has concerns around men's work and

feminist critics.

The pain of people moving on! This will be the last time Stephen Read will edit the Poetry Section. Stephen has been with us since the founding meeting of *Thunder Stick* and he will be greatly missed.

We are very pleased to announce that Graham Good has volunteered to become our poetry editor.

*David Hanley &
Terry Keebler*



About Vancouver M.E.N.

Vancouver M.E.N. is a network of volunteers. We believe that there is a deep need for men to rediscover the roots of masculinity as a positive force in our families and communities. Our goal is to provide information and services for men's activities in the Lower Mainland of British Columbia to support this need.

We are dedicated to making available the experience of learning and being in community with other men as we believe this atmosphere enables men to delve into the deeper issues that exist for men today. We have found drumming, storytelling, poetry, ritual, dance, shared work and the exploration of mythology to be effective in bringing men into community. We organize workshops with leading figures in mytho-poetic and related men's work (see Events

Calendar); run two regular events: the Men's Wisdom Council, and Evening of Drumming; direct men to services and events specifically targeted to men; publish *Thunder Stick* and a Directory of Men's Services in the Lower Mainland to facilitate the above and, most importantly, encourage the formation of mens groups.

We facilitate the creation of small, self-managing men's groups as we believe men's groups are the most important vehicle for healing the isolation men feel and for helping us discover a grounded sense of the masculine. Men's groups are a safe haven to explore the doubts, fears and failures we "normally" keep buried in ourselves, and they provide a place for joyful camaraderie free of competition. We maintain a central-

ized directory of men who want to be in a men's group in the Lower Mainland. We offer each group the Handbook for Starting a Men's Group, free of charge. Call us if you'd like to explore being in a men's group or would like a copy of the Handbook.

Also available free of charge is the Directory of Men's Services in the Lower Mainland. Contact us if you offer a service or have expertise of specific interest to men and want to be listed in the directory.

If you want to be on the mailing list of Vancouver M.E.N., write to us or call and leave your name, address, postal code and telephone number.



MENS RITUAL WORK: The Tom Daly Weekend

by Michael Talbot - Kelly

"This stuff is so hokey! This stuff is down right embarrassing, God, I hope nobody can see me doing this weird stuff!"

Despite all these objections to modern day sacred ritual work I found myself participating and getting a lot out of it. I also expressed a full spectrum of emotions from grief, fear and anger to joy, acknowledgement and a deep sense of connection to myself and the world around me. I was severed from the past, worked on the soul, witnessed reincorporation into community, was blessed and finally honoured as a man. That is a lot of stuff wrapped up in one weekend men's gathering.

As a Canadian man - reserved, egalitarian and polite - I found this getting down, getting dirty and letting go (wildman/greenman stuff) in a wilderness setting a tad bit incongruent with my personal values. And especially with all the bad coverage mens work is receiving from the press, segments of the womens movement and even fellow men in our lives - whether warranted or not - how could I possibly participate in such primal and childlike behaviour at my age? Well I did.

I discovered my own need to do rituals when my little girl died a couple of years ago. It seemed that my wife and I were healed proportionately with the amount of time and energy we invested in ritualizing our grief through silence, candles, tears, sage, prayer, flowers, listening, sojourns into the wilderness, dreaming, sharing, (a big component of the healing process especially for men), drumming - you get the picture. Nobody told us how to do it. We just allowed ourselves to experience our grief and followed its direction. Today, we have an altar that is an array of our sacred objects, candles, flowers and a harvest from the garden that keeps the process of ritual - and our connection with our little girl - alive.

There is another aspect of this ritual work that is also kept alive - my connection to soul. This weekend deepened that process by connecting my grief with that of other men's, that of the soul of humanity, and that of the natural world. This is the business of soul, myth, gods, allies, and the great spirit. Our camp fire - made sacred- became the playground for all of these elements to be manifest, acknowledged and played out.

So when I was moved to enact a meaningful separation from a mentor in my life, my soul exposed itself for a brief moment. Its dance not a new one but an old one. A simple but small gesture.

But there is something else that I can't put a finger on ...it is as if the process of physically making soul through ritual in our lives was witnessed and experienced in the deepest part of my being - in my guts. And in feeling my guts I can also feel the pangs and joys of the world.

Men's ritual work is about doing it, not talking about it. Doing the work of soul. Bringing soul back into our lives. Reincorporating myth into our modern world. It is about settling into the roots of our lives, the roots of humanity, the roots of our souls. This lineage is long, deep and rich as is evident in the poems of one of our great ancestors, Rumi

Lets Go Home

Late and starting to rain, its time to go home.

*We've wandered long enough in empty buildings,
I know it's tempting to stay and meet those new people.*

*I know it's even more sensible
to spend the night here with them,
but I want to go home.*

*We've seen enough beautiful places with signs on them
saying THIS IS GODS HOUSE.*

*That's seeing the grain like the ants do,
without the work of harvesting.*

*Lets leave grazing to cows and go
where we know what everyone really intends,
where we can walk around without clothes on.*

Sacred ritual seems to be a double edged sword. On the one edge its hokey and embarrassing and on the other its about cutting through the shit in our lives and experiencing first hand the business of soul making. Its also about perceiving the soul of man in a way that says "enough of the things that are really and truly corny in our lives - almighty dollars, corporate ladders, nuclear families etc. - now lets get on with the real work: the business of going home!" ●

QUESTIONING THE MOVEMENT that gave me my life back

by Ray Stothers

There I was, Friday afternoon, all packed and ready to go. All I had to do was get in the car and drive to Port Moody. Three years of personal work sparked by the likes of Meade and Bly, and finally I had an opportunity for a weekend of sacred initiation. There I was ..., and I just could not get in the car and go.

I guess the problems started about four weeks earlier when I began to see that it was time for me to leave my men's group. I was going somewhere that the group was not. In the Summer issue of Thunder Stick there was a great article on the difference between a process group and a ritual group and I knew as soon as I read it that I was seeking more ritual. But I admit that at times within my group, I felt that my mere belonging to the group was a tacit condoning of oppressive views toward women and minorities.

In that same issue of Thunder Stick there were great articles about, and by, Tom Daly, and an ad for a weekend retreat - a residential packed with ritual and ceremony. The wheels began to turn. Then one of those synchronistic things happened. I was in the book store to pick up a copy of Galbraith's *The Culture Of Contentment*. It is about how people in power perpetuate their own power, even if they do not feel particularly powerful. There, on the counter, in the same spot that my own copy of *Iron John* used to sit, was a book titled *Women Respond To The Men's Movement*, edited by Leigh Hagan with a foreword by Gloria Steinem. If you have not guessed by now, it is a feminist collection. I do not know what your first response would have been, but mine was clear. Great, I thought, more bad press. The last

thing I need is to look to women to validate the men's movement for me.

I got to the corner before I pinched myself into waking up. Where did that come from, I asked myself. That night I stayed up very late reading essay after essay. Some of it made my hair bristle. Some of it made me cry. Generally I did not feel comfortable - or content for that matter. The general theme of this book is very hopeful. Most of the writers, however, just do not as yet see any impact by the men's movement on the general state of oppression in our society. The claim is that we live in an oppressive society and men suffer a malaise from that oppression even if they are not oppressed. So the question in this book simply put is, are men ridding themselves of this malaise or are they standing up against the oppression?

One man that these women generally seemed to regard highly is John Stoltenberg. His book is titled *Refusing To Be A Man: Essays On Sex And Justice*. Interesting title, I thought. Reading his book hit me hard. The following quote sums up how I have felt for the last twenty years.

"All the time that I was growing up, I knew that there was something really problematical in my relationship to manhood. Inside, deep inside, I never believed I was fully male - I never believed that I was growing up enough of a man. I believed that some place out there, in other men, there was something that was genuine authentic all-American manhood - the real stuff - but I did not have it: not enough of it to convince me anyway, even if I managed

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Stuckness and Movement in Men's Groups

by Gervase Bushe

Men's groups seem to hit a "wall" about 9 - 18 months after they first form. Members will say things like: "The group seems to be going nowhere", "I'm not sure why we're meeting anymore", "I feel vaguely dissatisfied after our meetings but I'm not sure what to do about it". Many groups slowly disintegrate at this point. Tell-tale signs are that members increasingly miss meetings and there are more expressions of frustration with the group. In most groups, this wall can be understood as a time when the group needs to shift from a stage of developing trust and bonding to a stage of diving into those things that men have repressed for the sake of keeping the group together.

In this article I will offer one path past stuckness for men's groups.

Some men's groups form to help their members find a deeper connection to themselves and to what is meaningful in their lives. This article is addressed to them. In such groups, men want to leap from the stage of forming the group to the stage of "soulwork". I don't think this leap is possible. First the group must go through a stage that will feel scary and uncomfortable for members. In explaining this I have found it useful to depict three levels of possible behaviour:

Level 1: the level of acceptable, socialized behaviour. This is the level at which most of our daily interactions take place. At this level our behaviour is guided by our parent's, peer's, and family's ideas of what is right for us and for people in general. Mid-life crisis is often a "waking up" to just how little our behaviour is guided by an internal sense of what is right and meaningful in our lives.

Level 2: the level of repressed, anti-social behaviour. This is the level that has been called the "shadow": those parts of us we have buried in order to survive around our parents, peers and spouses. We have learned that when we let these parts out, people around us are not happy and try to change us. Often, however, these parts contain the seed of what is special and/or unique about a person.

Level 3: the level of soul-expressed behaviour. This is the level that many men who are attracted to men's work are looking for. It is where our behaviour comes out of a deep sense of purpose and meaning in life; where we have access to an inner sense of what is right for us and follow that.

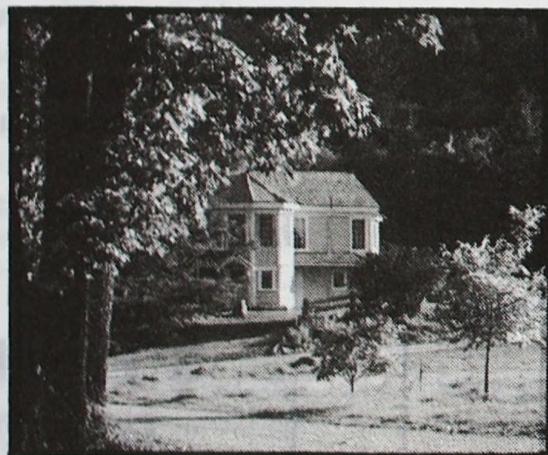
Men's groups begin with level 1 behaviour. Unfortunately, you can't go from level 1 behaviour to level 3 behaviour without going through level 2. I think this is the problem facing many stuck men's groups - members don't want to go into level 2. The great opportunity men's groups provide is that they can be a relatively safe container to do the work of level 2. Men's groups, however, will not go on to level 2 without a clear understanding of the need for level 2 behaviour in the group and an agreement amongst the members to do that. So the path I offer leaderless men's groups to soulwork is through level 2, which is not in itself about soul, but is about developing a closer connection to one's self and one's inner knowing.

LEVEL 1

Almost all men's groups start out at level 1. The stuck groups are the ones that never leave it. There are good reasons for starting at level 1



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Peace of Mind, Peace on Earth

not the least of which is the need to go past the basic fear all men have of other men. Before the group can become a container for development the men in the group have to develop enough trust in each other to begin risking the confrontations and rejection that usually accompany level 2 behaviour. A well led group can accomplish this fairly quickly but leaderless groups regularly take up to a year to develop enough trust.

A group that is progressing nicely through level 1 will spend most of its time learning about each other. Men will tell stories about their past and present lives. As the group goes deeper into level 1, the stories will turn to regrets, losses, failures and vulnerabilities. At this point the group's level of caring and commitment are being tested. If men treat each other's stories with respect, avoid shaming or giving too much advice, and display an active desire to be in the group, the group is ready to move to level 2. When the group does not move on, people begin to feel that something is wrong with the group. It feels stuck. This is a time when hearing one more story (or the same story over again) doesn't feel satisfying. The spirit is ready to move on.

Of course, some groups get stuck in level 1 by never getting to the point where men are disclosing their hopes, fears, desires and regrets. For some reason the group is unsafe. In my experience, however, more groups get stuck in the transition from level 1 to level 2.

LEVEL 2

A group moves into level 2 when members begin to use level 2 behaviours and other members support the full expression of that

behaviour. In general, expressing the yearnings we have that seem immature or socially unacceptable are appropriate level 2 behaviours. Level 2 is not mainly about dark or violent behaviour. It's more about all the little ways we cut ourselves off so no one will think we're "childish" or "assholes". Here's some level 2 behaviour I've seen in men's groups: A man who is very good at making groups go smoothly but never actively pursues his personal interests has a little temper tantrum in front of the group in order to get them to do something he really wants them to do. A man who has, for many months, felt a strong desire to sit curled up in the lap of another group member says so and does it. An acquiescent man who fears that conflict inevitably results in broken relationships gets into a yelling match with another group member. A man who generally acts like a "respectable grown-up" acts like a pouting little kid, or a whining adolescent, or a goofy 6 year old.

"Expressing" means not just saying it, but being it in the moment. Calmly telling someone you are

angry at them is level 1, not level 2, behaviour. Yelling and pounding on the table is one way to express anger. This behaviour is only level 2 in a man who rarely displays aggression. A man who often expresses anger is not in level 2 when expressing more anger. More likely for him, level 2 will be found in expressions of vulnerability (not just disclosing feelings of vulnerability but actually being vulnerable in the group).

A men's group becomes a powerful force for development when "secret" or "childish" yearnings are witnessed by other men without shaming. This is the nub of it - by publicly expressing, in a situation he does not fully control, parts of himself that have been repressed and cut-off, a man takes those parts back into himself in a more conscious way and thereby reduces his alienation from himself and his inner knowing. Each part he reclaims is a step toward wholeness. These parts can no longer push him around unconsciously and, with luck and hard work, he can now find the hidden gift in each.

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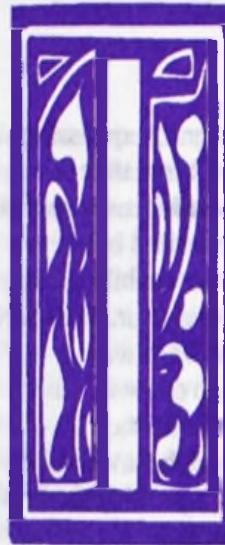
Interview by Michael Bertrand

Robert Moore, is co-author of *King Warrior Magician Lover: Four Archetypes of the Male Psyche*, *The King Within*, *The Warrior Within*, and the soon to be published volumes on the Magician and the Lover. He is a practising Jungian psychoanalyst in Chicago and professor at the Chicago Theological Seminary. His work with men deeply concerns itself with how we can transverse the wide and dangerous forest separating the boy from the man.

In this interview Moore looks at the central image of the King. In future visits to Vancouver, both by himself and with co-author Doug Gillette, he will explore the main archetypal structures of the male psyche.

Q How do men go about getting in touch with what you call the drive towards inclusive nurturing, or the King within?

A They get in touch with it by familiarizing themselves with the image, with the potential that it represents, with the positive images of masculinity as nurturant and empowering. One of the most crippling things for males today of all ages - and I'm getting more and more worried about this - is the extent to which they are slandered by sexist attitudes about what they are as males of the species. So many young males have no sense that they could be a magnificent expression of the species, that they are not by nature and in essence harmful to the planet, to women, children and other males. That's tragic. That's a result of sexism, which has unfortunately developed for good reasons.



INTERVIEW WITH

Q Well, that's the feminist critique of the men's movement, that women have been downtrodden for so long, so why are men looking at their navels instead of going out and addressing the damages that still exist.

A This is the tragic thing, the stand that many of the more radical feminists are taking towards men's work. They do not have a very good theory of change or strategy about what to do about our situation.

I was amazed when some radical feminists wrote about men's work in the churches. For example, I teach in a theological seminary and they did not bother to come to talk with me, to ask me about what we're trying to do with men's work today. They wanted to keep their assumptions rather than to deal with what some of us are trying to do and see how it fits into their goal. We're actually offering a means to achieve the very things that they espouse.

For example, if we did not have young males under 25 deal with their aggression, integrate it and learn to handle it in a mature, responsible way, we're not going to be able to deal with child physical

abuse and rape. You cannot achieve the feminist agenda without helping males mature.

It's amazing to me that they cannot see that. They have some unconscious theory of change that if you shame somebody enough that helps them grow up or if you ridicule them enough this helps them become more whole as human beings. There is no responsible psychologist that I know of anywhere of any gender who believes that people mature faster when you ridicule and shame them.

In other words, we have to look at what the problem is. I totally agree that the whole earth is dominated by monster boy behaviour, although there's a lot of monster girl behaviour, too. I totally agree with radical feminists that of the two, in the short term anyway, monster boy behaviour is a lot more dangerous to the human community - in the short term - than monster girl behaviour.

The challenge is what do you do about the way we turn out all these monster boys. You have to address the question of masculine maturation, but how do you get it? Well, you have to present males of our



ROBERT MOORE



species with positive images of how they could be if they grew up.

Q This includes all ages of males.

A All ages, yes. Monster boys are little boys in big bodies and they're dominating the world. There are, I believe, historical reasons for that. It's not just, as Robert Bly says, the industrial revolution. We lost all the technology of creating men out of boys when colonialism wiped out tribal cultures.

Q Well, we can't just revert to tribal cultures to do this.

A In an issue of Time magazine last year they were lamenting the loss of medical knowledge that we lost when we didn't carefully study the traditions of tribal peoples. What people have to understand is that it wasn't just medicines that we lost when we failed to steward these Indian and other indigenous peoples' cultures. What they did not realize was that we also lost all the spiritual and psychological understanding.

That understanding was of the radical necessity for initiation and empowerment according to gender. Since the birth of the axial religions,

back even earlier than Christianity, there has been a de-emphasis on the necessity for gender initiation, particularly the danger to the human community when you do not initiate males carefully.

Male initiation was a much more rigorous form than the female because young males are more dangerous to the human community especially when the aggression in their lives comes on line biologically.

So, here's the point. Our goal is not to become tribal, but post-tribal. Our goal is to become planetary, to envision and create an earth community for the first time in history. That has never been done. We hope it is possible now, but we must have people to invest in that.

What we have to maintain from tribal cultures is the understanding that ritual is important. There were purposes for it, particularly all forms of work with myth and image, which have to do with positive constructive embodiments of the masculine psyche.

We do not do that anywhere now. Look at what we're teaching males

and females with television images about what men and women are. That is the most powerful form of spiritual direction that exists in the world.

Q Television?

A Television. The images they're selling are monster boy and monster girl images. There is no clear presentation of the human capacity to be fully empowered, joyous and nurturant. So, we have a horrible situation on our hands and the human future -- you know, Albert Gore in his book is right: earth does hang in the balance.

The whole human and non-human future hangs in the balance. It all hangs in the balance with regard to whether or not we can admit that the tribal peoples knew some things that we don't and that we have to find a way to reappropriate those in a post-tribal planetary context.

Believe you me, though, I'm not a romantic and I'm not naive about this. I'm not a pessimist either. I'm hopeful. I'm convinced that we could create this earth community, but I'm also convinced that we will not do it if we don't understand what potentials there are in our hard-wiring and what a challenge it is to us culturally and spiritually, to develop forms which release these gender potentials and let them flower in a beautiful healthy way on this planet. That's what all this is about.

The question is can we face the fact that there are clear reasons why everything is going to hell on this planet. This is not just accidental. I'm quite clear that there are easily understandable reasons for this and that there are insights into what we have to do if we're going to pull through this.



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Explore the misconceptions, the role expectations, superstitions and negative messages that surround the topic of men's sexuality. Expand your personal awareness about sex, learn how to become a more potent lover, discover ways to let go of self-defeating belief systems that interfere with your sexual pleasure and intimacy.

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We're going to be addressing with the men on Saturday the hard truth about this - that we've got to stop looking for some messiah to arrive. The messiah that we seek is inside every man as one of his innate biological potentials. The problem is that with both males and females the King and the Queen in its positive forms are the last things to come and usually only get solely embodied in the 50's or later.

You can see what the lack of intergenerational continuity is doing to us now.

Q You've said that inner work has got to be done first before we can do this outer work, or is that the way it goes?

A Well, I don't want to wait around to get all our inner work finished, but, you know, I know a lot of

working men, like plumbers and electricians and you'd better know something about the plumbing and the wiring before you set out to re-wire someplace. It's important for men and women to get a sense of the diagrams about what we have in us and how wonderful it is and also to get clear that it doesn't just work right automatically.

Until the modern world, all human beings knew that. They knew you had to work very hard to help young people become stewards of the human possibility. All the tribal peoples knew that. They had their little worlds, but they were all microcosms of the way the world really is.

Our challenge now is simply to do what they tried to do in the larger context. There's no reason we can't do that. We have to understand simple realities that we're all facing now.

Q Where do you see the men's movement going or where its necessity or continuation lies.

A I have no crystal ball. I don't know where it's going, but I know where it should go, which is through voluntary association throughout the world in which men co-operate with one another to try to become consciously masculine in a way that serves the human community and the larger earth community in its future.

Now, that is possible. It is not a given. It is not necessarily what's going to happen. It may become very regressive and something I would not want to be associated with. In fact, some parts of men's work today may already be that. I don't know.

But, I know a lot of people who are quite clear, and I'll say this very

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Adults Molested as Children

Men and women who continue as adults to be impacted by the effects of past childhood molestation may be interested in joining an intensive small therapy group meeting once a week.

The group, in examining and confronting the special problems of control, powerlessness, trust, betrayal and shame, provides a way to come to terms with this experience and begin the process of healing.

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This group examines the self-limiting patterns which come out of a disturbing and unsatisfactory early start, and the ways in which these patterns may be resolved.

For information, contact Karen Schuber, M.A. at 'Professional Counselling Services' 873-4474



MEN'S GROUPS: The Cauldron of Community

by Mark del Pico

In my first men's group, one man calmly stated that the reason he was there was because he had no one to carry his coffin. Does that speak to being alone, to not being supported by men, to not being part of a community? I have yet to find a more honest, more succinct reason why most men are in a men's group: to be part of the whole, to be in a community of men.

It has been about one year since my present group of men formed itself. I use the term - my men's group - as one who is a member of a community, a council. This present men's group is like a sword in the process of being made; layers of tempered metals being forged together in metal being forged in the fires of community.

We have our *clowns*. Indeed, as we coalesce, I see more men willing to engage in powerful banter. We have our *puers* (flying boys) who may talk the talk, but have as yet to walk the walk, terrified of commitment to themselves and others; our orphans, afraid to trust and cautious lest they be abandoned once again; our newly emerging *kings*, who are beginning to get a sense of their power and how to use it in the best interests of themselves and community; our warriors, who know that Rambo is not truly a warrior, and that the proper role of the warrior is to defend boundaries and to know beauty in all its forms; our *magicians*, learning to hear that voice that has always been there; and our *lovers*, who have taken a photo of god with a squirting camera and not run away, but waited to hear him say: "That was good."

Not that any of us is always one of these. We are all of these things at different times. Sometimes, we are none of

them. We are like the hero in a myth; we travel the path many times in our life. Sometimes the dragon gets us, sometimes we get the dragon, but we must go down the path again and again. Each time we start down the path we are different, and there are new lessons to learn.

As the first anniversary of this new community is celebrated, I see new challenges, new roads appearing. Something was not there and I now see a way to strengthen, to move forward in a new direction. What I see is the next direction, the only choice, the fork in the road that suddenly stands clearly before me. The choice is to see my men's group as the ritual elder that was missing in my life, in my initiation.

I first heard that metaphor at a men's conference in Santa Fe with Meade, Hillman and Bly. That a men's group can, indeed, - if it is to be different from a support group - act as the ritual elder. And, while this definition rings true for me, I don't mean that it must always act as a ritual elder.

I desire the force, power, wisdom, humour, and compassion of an elder in my life. Since there are so few mentors, real elders, out in the world, a men's group can be that.

And what about the role of the elder in our life? I definitely believe that his role is NOT to be a father to us. The elder (or Druid, the initiator) is not there from the beginning to the end of our life, like our father. The elder is there for a limited time to offer us a lesson, give us advice. It is up to us what we do with it. The elder does not love us and does not expect us to love him. One of his roles is to be our initiator. As a non-related male, his role is to kill the whiny, needy, disappointed, depressed little boy that must die if the man is to be born. He is NOT our father, and so he

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BOX H

by Doug Hufnagel

In the spring of 1984 I didn't know what the problem was. All I knew was I wasn't very happy. There is this vague feeling with no name, and I tried for months to get a handle on it but with little success. Frustration and discontent grew.

One evening Big Jake called from Florida. He had moved from town about a year before but would still visit Maine each summer with his boys. We talked for about an hour and in the course of our conversation "my vague feeling" became crystallized and found a name. The problem wasn't solved, but at least now I knew what it was. I felt better.

I had known Big Jake since the late sixties and after our talk I realized our conversations often had a cathartic effect. It also dawned on me that since he left town, I had no male friends with whom I could reach this same level of openness and honesty. There were women to talk with, but my sense was it wasn't the same.

A couple of years before I had read an interview with the poet Robert Bly in which he spoke about men and their struggles. He suggested that something was missing in men's lives and getting together to talk was helpful.

I thought long and hard about the problem and after about a month's hesitation, I put an ad in the classified section of the Camden Herald. It was July 1984 and the ad read:

Changing with the times? The New Man, relationships, children, Vietnam, the '60s, sex, power, work, divorce, anger, sports. If you are interested in forming an ongoing men's group to discuss, study and explore these or any of our issues in 1984, please respond to Box H, c/o the Camden Herald ...

At the time I didn't have the slightest idea of what a men's group was or even if anyone might be interested in such a thing. I was pretty nervous about the ad and could only wait for the response. The first week I got no letters. How depressing, I thought; maybe this is just too strange for men. The second week I got two letters, both nasty. As I recall now one went something like, "Are you crazy? I would never send my name into a Box H without knowing who was on the other end." It was a note full of fear. The

second was a general gay-bashing diatribe chock full of words like "faggots" and "queers".

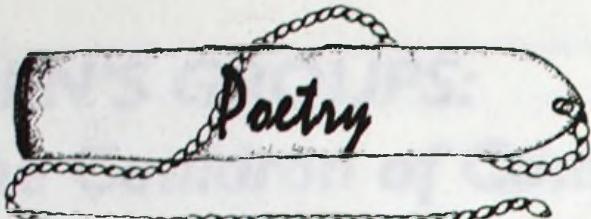
Very depressing, I thought about cancelling the ad, but since I had run it for a month I decided to let it ride. Week three—a breakthrough. Two short notes, both cautious and hesitant. One had a number, the second only an address. I called one up and wrote the second. Both men were as excited and apprehensive as I was, but we agreed to meet. For the next six weeks we did nothing but put off "our first meeting". In the meantime, we managed to add two more men by means of conversations.

Finally, in October, after the summer had settled down, we held our first "men's group meeting" in a living room in Camden. We were six. After the first week we were five but all agreed to meet once a week for an hour and a half. During the first month we spent a lot of time on ground rules. Confidentiality and secrecy were two very important topics. We needed to make sure we could create a safe space within which we could all function. We also agreed not to reveal to anyone who the other members of the group were. We could talk about what we did in the group to our wives, girlfriends, or significant others, but not what anyone else had said. It was like belonging to a secret society.

For the first few months we spent our weekly time doing what came to be called "checking in". Each man would have his 10 or 15 minutes to talk about whatever he wanted. In this way we got to know each other's "story", so to speak. Histories were revealed, secrets slowly exposed, and each week our stories came alive as events unfolded. A decision was made to get a divorce. A man struggled with being gay in macho Maine. We watched helplessly as one of members slowly went blind until he had to leave the state to return to his parents' home. A man lost his job and another his girlfriend. These were exciting and scary times.

As the months passed we fought to keep the group together. We changed meeting times to accommodate shifting schedules and even met at 6:30 a.m. for a few months. When checking in slowed down, we picked a topic like our fathers to discuss for the week. Once in a while we'd go out to dinner and socialize or have a sweat lodge on a Sunday. We did anything to keep the group together.

Our group was leaderless. Occasionally someone would try to take charge, but he'd quickly be cut down to size. Our



Poetry selection and prose Stephen Read

POETRY AND SACRED PROCESS

There comes a time when a man must turn to inner values if he is to consciously touch that place in him that is whole, when talking only serves to keep body, mind and soul as separate units. Ritual, or sacred process is one way to that unity. It does not try to make any man belong to any particular group, nor does it give feedback in the hope of making a man more sociable and successful in society's eyes.

ALL MY BODY CALLS

All my body calls
for something in this sleeping
earth
we call the spirit.

But how
from lifted arms
where stars run through fingers
and the night is like sand
do I breathe a fragrance of its wisdom
do I call its name
or listen to the drops
that trickle down to earth
and hear
life being given
not only through the moving hands of the forest
but through the hand that reaches in
the dark unmoving regions of the chest
and uncovers slowly
the enormous
indistinct
shape of the ocean.

David Whyte

I have heard it said that a man becomes a man through some kind of silent, mutual exchange. All the talking in the world will not make one man closer to another, one walk along a beach, or silent work together can bridge a psychic galaxy.

MAN TIME

Though I see things I
dislike.
Our silent walking, cooking
cleaning up camp.
Silenced
the judge.
So that brother love
could call to the yearning for
Being
held in the heart
of another man.

Charlie Stephens

'Woman is the only thing that I am afraid of that cannot hurt me'.

Abraham Lincoln

WORKING WITH THE WORD

Walking in the fields one day
I felt the voice of things lean down, in silence,
ask me to speak of what I knew.

I bent down, picked a small grey stone,
felt its cold in the palm of one hand
and slowly in prayer, joined it with the other.

But even that small test I failed
and for long years now
must work the word of the land.

David Whyte

TRANSITIONS

Recently I experienced being re-borned. A WOMAN, she was, and she called to me to breathe into my manhood, to take it back, to take all of me and leave HER. a very surprising thing happened, I knew for the first time that mature women do not need immature men, that mature men are not afraid of women.

There is a man, his name is Robert. He can be a poet, a wild man, a scholar. Most of all he can be himself, gloriously. Robert was there as a light at the end of the darkness, his own passion and wildness giving me the strength to be whole.

THE OLD WILD PLACE

After the good earth
where the body knows itself to be real
and the mad flight
where it gives itself to the world,
we give ourselves to the rhythm of love
leaving the breath
to know its way home.

And after the first pure fall,
the last letting go, and the calm
breath where we go to rest,
we'll return again to find it
and feel again the body welcomed
the body held,
the strong arms of the world,
the water, the waking at dawn
and the thankful, almost forgotten,
curling to sleep with the dark.

The old wild place beyond shame.

David Whyte

Poetry and sacred process, they go together. The words spoken let the human out, all of you. If you don't speak heart; and the language of the heart is poetry, not prose, if you don't know it, that old wild place, your original face, you will not have lived.

Alone in abyss
Stench of failure
Fumes of flesh
Black burnt bones
Cut off spirit
Mute blind impotent
Mum you ok?
Sorry uh right
...Is daddy home?
Please hold me

These weak limbs
Stiff with stress
Unwind into body
Searching for soul
Heart and spirit
Roots deep down
Branches high above
Trunk solid inside
The journey down
Beings far below
Welcome their company
Moon full sun
Father spirits descend
Smell of souls
And wounds refound
Crackling raven embers
Rocks rightful anger
Warm waters grief
Winds caressing breath

Spoken hearts honesty
Calls courage forth
Strength of silence
Wisdom of elders

Bowels of fear
Shit of pain
Explosion of anger
Release of chains
Grieving the past
Which is now
Tears shared, seen
Welcome men passages
Free and moving
Dance and earth
Rattle and drum
Rock sway hum

Rejoice free spirit
Soul, heart, mind
Sing your beauty
Seize your strength
Claim your courage

Do it
Now

Graeme Duncan

For example, a man I'll call Lennox was feeling that he wasn't getting enough respect from his men's group. There was no event or interaction he could point to as an example or cause of it; he just had a vague feeling. Not wanting to be a "whiner" he didn't say anything about it. At one men's group meeting it slipped out. When other members heard it they asked him about it and he tried to brush it off but they wouldn't let it go so easily. They encouraged Lennox to go around the group and ask each member for more respect. This surfaced a lot of material for Lennox about his feelings about himself and other group members. Then he realized he felt this way in just about all the groups he was in, including his family and job. He learned that the part of him that respects himself had gotten repressed somewhere.

After that meeting Lennox eventually learned how to ask to be treated respectfully. At first he disliked the part of himself that gave away his dignity but he eventually learned that his ability to operate in non-respectful situations allowed him to get things done under circumstances that most others couldn't handle (the hidden gift).

WHAT THE GROUP CAN DO

At first it is difficult for group members not to have strong "negative" reactions to someone's level 2 behaviour. He seems small, petty, immature to us; just like he seemed to all the other people who told him to repress that part of himself. And since this is a first, tentative, risky expression of something that has not been expressed for a long time, it is likely to come out side-ways and garbled. The way groups get stuck is by shutting someone down when he moves into his level 2 behaviours.

In some way he is told not to act that way. If this happens a couple of times, the group begins to shut down.

A men's group needs to agree to make space for men to act out their level 2 yearnings and behaviours while honouring each other. For most groups, beginning this will be an uncertain and frightening time. We don't really know how to do this work. We must depend on each other and stumble blindly. We are trying to create a space where each man feels safe to express the thoughts and feelings he has held back and do that which he desires but knows is socially unacceptable. This is not about giving men permission to act immaturely outside the group. The appropriate place for level 2 behaviours is inside a strong, safe container.

When a man has the courage to act



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out of his level 2 self, the basic thing the group can do is 1) encourage full expression of the "childish" or "socially unacceptable" behaviour, and 2) follow it to completion. Some of the things I've found helpful in working level 2 issues are:

- always look for a way to help people embody what they are talking about: get them out of their heads. If a person is talking about being angry at someone outside the group, find ways to help him embody his anger. I have found beating a tennis racquet on some old pillows very effective. If he is angry at someone in the group, encourage him to stand and scream at the man. Expect that there will be hurt and tears underneath the anger.
- pay attention to things people say they want but... (e.g., but I don't deserve it, but it's too silly, but I should know better, etc.). If a man says he's ashamed to do or say something, encourage him to try it

out in the group.

- encourage people when they begin to act out of their non-dominant, opposite side. For example, if someone who always goes along with others begins to be stubborn, encourage him to act stubbornly for a specific period of time.
- if a person is feeling angry or in conflict with another group member don't try to resolve it - heighten it. One way to do this is to have men in the group pick sides, with one referee, and then give each side an opportunity to forcefully express its opinion, going back and forth. If emotions get aroused and the group begins to feel scary, it's working. Keep going until the emotion is starting to wane. Then take a time-out where you leave the conflict behind. It may be good to do something physical or vocal to get the strong feelings out of the body (e.g., have a group shout).
- challenge members to use other

members in the group to work their issues. For example, someone who complains about not being listened to will talk about examples from outside the group (which is much safer).

This person will also have the experience that some members in the group listen to him more poorly than others. Instead of complaining about "out there", challenge him to confront members in the group and so experience what it feels like to claim "listening space" for himself.

Time spent in level 2 is never comfortable and often frightening. I can understand why a men's group would want to avoid it altogether. A group that dives into level 2, however, will not be boring and will not feel stuck.

WHAT NOT TO DO

When we make space for level 2 behaviour we are inviting the least

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acceptable parts of others to be present. It is important not to later hold men accountable for what they did or said when operating out of level 2. One reason for building a "strong container" in men's work is so that we contain the work of level 2 and leave it behind when we are done.

The first thing members have to learn is to not shut down someone who is tentatively stepping into level 2. This means not being simply reactive to other members. It is important to be authentic but that does not mean saying the first thing that comes to mind. We need to be sensitive and tread lightly when we are in the presence of level 2 behaviour. Very often more than one group member will have the same level 2 issues. When one member begins to work his stuff, other members may get hooked by it and

begin projecting their own issues onto the focal man. In this case, they will try to get the focal man to "own" stuff that really isn't his. Another thing that can happen is that the focal man touches an issue that is so painful for another man that the other man does something to change the subject (e.g., distracting behaviour, get angry for no apparent reason, make jokes, etc.). All you can do is try to be aware when the group is no longer providing a space for the focal man to fully express his level 2 behaviour to completion and bring people back to the task at hand.

Many well intentioned men will want to help the person who is behaving from level 2 find "more effective behaviours": some way to express himself that won't upset others as much. As soon as we try to help someone "do it better" we have shamed the part of them that is

awkwardly making its first appearance. Other members need to step in at this moment and protect the bud of level 2 behaviour (without shaming the "helper"). We can't help but be human in the face of another's level 2 behaviour but, hopefully, at least one man in the group will see what is going on and name it. That is really the key thing. When the group is entering level 2 work it is helpful to name it so everyone can prepare and increase their awareness. A normal men's group will not spend all or even most of its time in level 2. But the unstuck group will find itself diving in and out of it, and not always when planned.

For example, a man I'll call Geoff came to his group meeting just before going to visit his father and family for the first time in ten years. During the meeting one member got angry with Geoff's behaviour and

*The breeze at Dawn has secrets to tell you.
Don't go back to sleep!
You must ask for what you really want.
Don't go back to sleep!
People are going back and forth across the
door sill where the two worlds touch.
The door is round and open.
Don't go back to sleep!*

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expressed this. For the next 45 minutes other men in the group expressed their frustration with Geoff's behaviour to which he put up an uncharacteristically defensive wall. Men in the group felt that Geoff was acting like a "stupid little kid" in his unwillingness to listen to others and his pouty, antagonistic defensiveness. The group got uncharacteristically hostile toward Geoff and members said some shaming things in an attempt to get him to change his behaviour. Things were going from bad to worse when one member, noting how young Geoff's behaviour seemed, wondered out loud if Geoff was acting in the way he wished he had when, as a child, he had not stood up to his father or older brothers telling him how to act. Geoff said yes.

The whole group paused at this point and began to reflect on what had happened. It turned out that three members in the group had somehow taken on the roles of Geoff's father and two older brothers, saying to Geoff things that had actually been said in his family. The difference was that this time, Geoff had stood his ground and not bowed to others' pressure. The group

realized that this had been Geoff's way of preparing to visit his family and that this had been an effective way to prepare him for his journey. All the hostility melted and people left the group meeting feeling something significant had happened and feeling good about themselves and the group. So even when members are reactive, unconscious and shaming, good level 2 work can be done if at least one member is able to name what is going on.

PREPARING FOR SOUL WORK

The purpose of going through level 2 is to develop the connection with Self necessary for level 3: soul work. When a man does the work of level 2 he learns to distinguish what is

externally motivating him from what is internally driving him. Through expressing strong feelings that he has previously repressed, he gains access to what his feelings are trying to tell him. Soon he discovers that most of what he thought was externally caused is really internally caused. Then he learns to distinguish what yearnings he really can satisfy from outside (through money, people, work) versus what can only be satisfied from the inside (through meaning, fullness, completion). When he has learned that most of his yearnings can only be satisfied from the inside he is ready to move on to issues of soul. The work of a men's group then changes, but that is for another article. •

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to be fairly convincing to those around me. I felt like an imposter, like a fake. I agonized a lot about not feeling male enough, and I had no idea how much I was not alone."

This book is not for the light hearted. Most people--excuse me, men - will not like this book, but if you are honestly trying to find a more healthy way to relate to the world, I think you have to hear Stoltenberg out. Basically he argues that the whole idea of "manhood" is a sham. He also seems to argue that most clear headed men are thinking twice about joining the "manhood" club.

So now I have a problem. You see, I really do believe that we live in a very oppressive society. I also believe that white middle class males are the most powerful social class to ever walk the face of the earth. Despite this unprecedented power, I also believe that most of these men do not feel powerful. I, and most of the men that read this article, do not feel like we belong and most of us are not willing to pay the price of belonging. We all carry a malaise, a guilt, a grief that comes from being a part of an oppressive society. But, make no mistake, we are not the oppressed. Now along comes Tom Daly with a weekend of sacred initiation for contemporary men, men like me, and I have to ask the question: initiation into what?

YOU WANT TO BE IN A MEN'S GROUP?

Who do you call? These men will help put you in touch with a new or already formed men's group in their area.

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Ralph Wright 562-3616

Vancouver M.E.N. is looking for men to step forward to act as Regional Co-ordinators for men's groups in other parts of B.C.

We have a particular need for the north Okanagan region. All it takes is a little time and organization. We'll help you to set up and cover the minor costs associated with providing this important community service.

I have already refused the initiation rights of men like my grandfather. A man whose men's group encouraged him into manhood, and then accepted him as being a man after, and because, he raped his daughters.

I have already refused the initiation rights of my rugby playing buddies. Their initiation by sexual conquest awarded top marks to a man who arranged for his buddies to watch and listen in hiding while he ravaged "his" woman to the point where she begged him to stop. He said, "Shut up bitch! This is not for your pleasure."

Now, obviously these kinds of rights of passage and the kind of manhood they represent is not what Tom Daly had in mind. But what does he, or any of us in the mythopoetic movement, have in mind? What kind of men pop out the other side? Is this an initiation that brings men to face themselves, their peers, and their culture in such a way that it grounds them so soulfully to the earth and so spiritually to the sky that they refuse to perpetuate oppression?

Or, is this the kind of initiation that rids us of our malaise, soothes our guilt, unburdens our grief, makes us feel whole again, makes us feel as though we belong to something greater than ourselves, has us so rooted in the ground and the sky that now we are strong enough to ignore the

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oppression that continues around us?

In his lecture on the Thursday night, Tom Daly was sure that we were on the right track because the "establishment" was spending so much time shaming us in the media. I must admit that my involvement in the mythopoetic men's movement has been threatening to men in positions of power, part of the establishment. But really, are we involved in a movement that wrests power from these men and the institutions they have created so that as a society, we can come up with an equal non-oppressive system. Or, are we just out for our piece of the pie?

How many men who have done their "soul" work now find that they work in offices without harassment? How many find they work in ways that their average salary is the same as the women that work with them? How many live in neighborhoods where their loved ones feel safe to walk alone at night? How many even live in neighborhoods that have a safe place for women and children to gather? Once we have done our "soul" work, once we have been initiated, once the pain is gone, once we belong, do we give a damn anymore?

In the last few weeks I have had to question most, if not all, of everything I believe. Not because I love the intellectual

game of it, but because my guts hurt and I could not sleep at night. Now I have publicly questioned the men I respect most and the movement that is largely responsible for how I live my life. I can not say I feel safe or happy in having done it.

What would it have taken for me to be able to go on that weekend? Good question. It would take that which I have always taken for granted as implicitly true of the men's movement and have it stated explicitly by those who organize our events. Despite the fact that men need to learn to be together in safe, healthy and trusting ways. Despite needing to end our sole emotional support from women. Despite needing to heal the wounds from our fathers, mothers, lovers and each other. Despite the fact that being in the company of only men is so enriching and soulfully completing. It is all one big lie, if ultimately our goal is anything short of equalizing the power imbalances of our society.

Many of the men I admire and respect most were out at Port Moody that weekend and still I could not go. "Initiation to what" still haunts me. When they returned I could see that something special had happened. You could see it in their eyes. They vibrated with it. I yearn for that experience and, still, I could not go. •

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For a brochure describing The Dive and more info call Vancouver M.E.N. at 290-9988.



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It was just a joke! - I was terrified!

by David Hanley

In a basement hall in Vancouver the Mastery Choir was nearing the end of choir practice. Suddenly at the back of the hall there was a commotion. Four men entered quickly. They were wearing masks, carrying weapons and shouting. They told everyone not to move and said that they had come to get someone. Two of the masked men walked to the stage and quickly escorted a man from the room.

This event took place in less than two minutes. There was confusion, shock and terror as the thirty men and women tried to figure out what was happening. A couple of members knew that the abducted man was a member of a Sterling men's team. The team was made up of men who had gone to one of Justin Sterlings' weekend workshops. The kidnapped man was thinking of leaving the team and

they had come to "kidnap" him and persuade him to change his mind.

As the group recovered from their initial fear and confusion, anger set in. After an hour's discussion it was agreed that these men owed the group an apology and, more importantly, the choir wanted the men to return next Monday to hear how each individual was impacted by this experience.

The following Monday the Choir met with the four men in a circle, not to argue, blame or explain, but to provide each member a chance to express their feeling about the experience.

The range of responses by the participants ran from; this was a innocent joke, an unfortunate

incident, to an act of terrorism. The men and the women were angry about being terrorized and made fools of. Some members thought that they were going to be victims, like in Montreal, while another was catapulted back to her experience of being raped at knife point. Others could not believe that the men could be so insensitive given the problems we face with violence in our society today.

The team apologised, said it was not their intention to frighten people and they never expected people to respond with fear.

Unfortunately, this has not removed all the effects of being victimized. Clearly, this behaviour is not acceptable. •



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For more information:
(206) 632-2236

CREATING A COMMUNITY OF MEN

BREAKING THE ICE-OLATION

If you are now (or ever have been) in a men's group or team we are inviting you to join us on October 31st, 1992 for a day of searching, sharing, learning and laughing.

- On this day we will work and play together - everyone will be involved in a highly interactive process.
- We will all share what we know about making men's team/groups the best they can be - especially what works, what inspires us, what is worth our time, effort and commitment.
- We will help ourselves and our groups get past their areas of stuckness, enlivening and energizing our teams.
- We will find out who we are - who are the hundreds of men in the lower mainland who are working together to find and encourage a new kind of masculinity?
- We will decide what we need for ourselves as a community - clarifying our needs and interests for future activities as a men's community.

SATURDAY, OCTOBER 31ST, 1992

10:00 AM TO 5:00 PM

MAIN DANCE PLACE, 2214 MAIN STREET (AT 6TH AVENUE)

VANCOUVER

COST: \$10.00

Bring a contribution for a Pot Luck Lunch along with your own Cup and Utensils

This day is being designed and hosted by men from various men's groups in Vancouver; John Brozak, Gervase Bushe, George Schwab, Dean Curtis, Tony Sherman, Michael Povey, Kelly Burnham, Chris Kutchera, Dan Malach, Hank Melanson and David Hanley.

For more information, or to register call John Brozak 732-0946

Pre-registration is strongly requested so we can plan accordingly.

can kill this little boy without malice, cleanly, using only the amount of power needed.

A men's group can act as the absent ritual elder, only if the men so engaged are willing to serve the greater good of the community. To risk taking up the mantle of their kingship; to risk learning a new way of the warrior; to confront with power and compassion; to walk the razor's edge and, perhaps, sometimes to fall off.

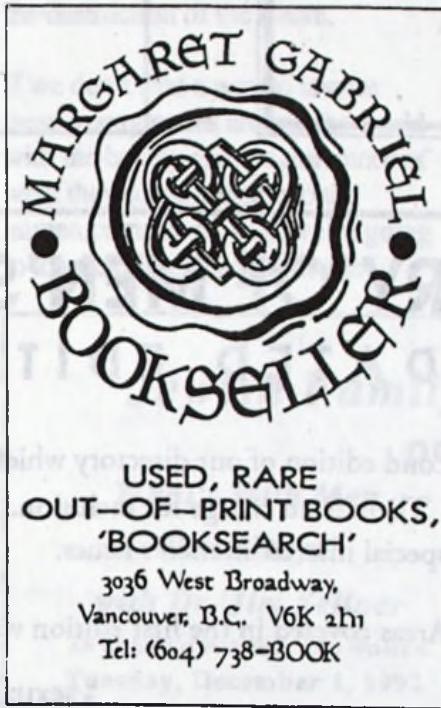
For we only learn how to relate as men to men by doing it again and again. If we are too soft, too violent, we can run away and hide. Or we can allow ourselves to simmer, to become "fully cooked" men, to stay in the cauldron of community (where it sometimes gets hot) and try again. I believe this is about being part of the community and contributing - a chance to finish the journey that leads all of us to our

kingship. No one said this would be easy, but it may be the only work we are truly meant to do.

So as this first year ends, I see it as a time of re-commitment, re-strengthening, re-awakening the image. To

play the play, to dance the dance, and to accept the responsibilities that go with being a man. To do the work. •

Reprinted from Men's Council Journal, Issue 11, November 1991, Boulder, Col.



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DIRECTORY OF MEN'S SERVICES

******* UPDATED EDITION *******

We invite new entries for the second edition of our directory which will be published in the January 1993 edition of *Thunder Stick*. There is no charge for inclusion. Our requirement is that the service being offered includes a special interest in men's issues.

Areas covered in the first edition were:

- „ men's groups
- „ resources for men's groups
- „ men's events
- „ resources in Canada and USA
- „ resources outside North America
- „ assaultive men
- „ sexual abuse
- „ sexual preference resources
- „ private practitioners
- „ legal
- „ emergency shelters
- „ prison/release programs
- „ men's magazines
- „ computer bulletin boards

There is a need to expand listings in all these areas, especially in the "legal" listing. If you know of attorneys who do good work in the areas of divorce and custody issues, please let us know. We will follow up and ask them if they wish to be listed.

We would also like to know of more services outside Vancouver in the rest of BC, so that our directory is more comprehensive.

If we do not hear from the people/agencies listed in the first edition by October 31st, we will contact them to verify information.

Please direct all written information to:

or phone Les at 222-1116

MEN'S DIRECTORY
206 - 4545 West 10th Avenue,
Vancouver, B.C. V6R 4N2

DEADLINE for new entries: November 30, 1992

Les Leader, Dwight Moore, Coordinators of Directory of Men's Services

forthrightly. We don't have a chance on this earth for a humane future without the help of the males of our species. There is no way the human future is going to be secured without the cooperation of males, and even powerful males, of our species.

Therefore, I think it's quite clear that if we don't address males about the requirements of their stewardship, of their male powers, for the human future, then we are avoiding the one critical task that is going to have to happen. So, when you ask where is the men's movement going, I don't know. It depends on whether men respond adequately to the challenge that they face.

What I'm going to work for, though, is to try help people understand what the potential of the men's work around the world today could be. It could be the beginning of men stewarding their power for the great community. It may not ever happen. The odds are against it, but there is an enormous challenge for a worthy world community of men working together. That's what needs to happen.

There are so many people that would love to see it become regressive and archaic so that what they know about man to be true will be proven;

that there's no good in them. But, that's not my view. I have no respect for anybody that has that viewpoint. The irony is that those who take that view of male potential are securing the destruction of the future.

If we don't find a way to inspire these young males around the world with the beauty and magnificence of what they could become to the human community then we're going to lose and live in a worldwide

holocaust that resembles eastern Europe right now.

There's a lot of work to do. I don't know if it will ever get done, but I believe it is possible for it to get done. I know a lot of wonderful men around different countries that have just got their hearts in the right place and who are making their offerings. That's all any individual man can do. That's what I think we ought to be about. •

Jewish Family Services Agency presents

What's With Men These Days?

with Dr. Jim Sellner

**AN EVENING FOR MEN AND WOMEN
Tuesday, December 1, 1992.**

Men are in a critical state of transition. Each man must address the issue of love, anger, work and sex if he is to find peace of mind as a man in the nineties. A well-known therapist explores these areas, rejecting current cliches and myths about masculinity in this entertaining, informative evening.

How can men balance love and work more effectively? How does chronic anger affect men's relationships? How can men find love without losing themselves? What are the behaviours that can make some men so hard to get along with, what's behind them, and how can women respond?

Come and find out what's happening with men these days, as Dr. Sellner provides a roadmap for the restoration of a healthy strong masculinity for today's man.

Love & Anger Between The Sexes

*with
Drs. Jim & Judy Sellner
Tuesday, November 3, 1992.*

It seems so simple. Fall in love. Get married and live happily ever after. Sound like a fairy tale? It is. Love is not enough. Knowing the secrets of successful relationships is the key. Living them is the path to loving for life. With humour, insight and down-to-earth "how-to's" Drs. Judy and Jim Sellner will chart a course through the troublesome waters of love between the sexes.

Drs. Judy and Jim Sellner are co-authors of three books, *Loving for Life*, and *Love, Anger, Guilt and Sex: The Psychology of Intimate Relationships*, and *The Marriage Survival Kit*. Jim has just finished a book entitled *Why Are Men So Hard To Get Along With?* Judy and Jim have been in private practice for 17 years.

The time & place are the same for both evenings.

Temple Sholom, 7190 Oak Street,
7:30 - 9:30 p.m. Fee: \$10
Call 266-2396 to pre-register.

Rituals

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Dance-lines Ritual

Fri. Nov. 6, 7 - 9:30

Spirit-sing Ritual

Fri. Dec. 4, 7 - 9:30

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876-2133

Events Calendar

Vancouver M.E.N.  events are for men only unless otherwise stated.

October

Rites of Passage Work

Adolescent Girls Rites of Passage

Oct 15, Nature as Initiator

Oct. 24-25,

ad on page 17

Breaking The Ice-olation: Creating a Community of Men

Main Dance Place, 2214 Main St.,

Saturday, Oct 31, 10-5 p.m. \$10

ad on page 24

November

Love and Anger Between the Sexes With Drs. Jim & Judy Sellner

Nov. 3,

ad on page 27

Dance-lines Rituals

Nov 6

ad on page 27

National Gathering of Men

Challenging Ourselves,

Our Violence,

Our Oppression of Others

Nov. 6-8 Toronto

416-929-8117

Men: The Body and Energy

Nov.13-16,

ad on page 16

Rites of Passage Work

How to Create Ritual Nov 14-15,

Mothers and Daughters Ritual

Nov. 27-29,

ad page 17

Today's Man: Love, Anger, Work & Sex with Dr. Jim Sellner

Nov. 20-22

ad on page 10

Men's Sexuality: Private Parts, Strong Emotions & Sexual Pleasure with Dr. Jim Sellner, Nov. 27 ad on page 10

December

What's With Men These Days?

Dr. Jim Sellner, Dec. 1

ad on page 27

The Four Couples Within: The Structure of the Self and the Dynamics of Relationship

Dec. 4, ad on page 32

Dance-lines Rituals

Dec. 4

ad on page 27

The Dance of the Four Quarters.

One day workshop Dec.5,

ad on page 32

An Evening with Rumi

Dec. 12, ad on page 18

Ongoing Events

 **Men's Wisdom Council**
The second Wednesday of every month. 7:00-10:00 p.m.
see Happenings.

 **Evening of Drumming**
Last Wednesday of every month.
7:00-10:00 p.m. see Happenings.

WANTED: Volunteer Financial Planner & Strategist for Vancouver M.E.N. and Thunder Stick!
Call 290-9988

Regional Events

Victoria

Island Men Events

383-MALE

Men's Network Drop-in Meeting

Every fourth Monday:

Men's Drumming Drop In

Alternate Mondays:

Social Issues Meeting

Men in the work place

Call Joop 388-4748

Men's Poetry Night

Call Mike 595-5006

Man to Man

Informal get together.

Call Chuck Groot 721-2909

Seattle, Washington

Friendship, Kinship and Community

Nov. 7th, ad on page 23

Rag and Bone of the Heart

Poetry Reading with Robert Bly,
James Hillman and Michael Meade
1st United Methodist Church
811 - 5th Ave, Nov. 13, 7:30 Cost \$12

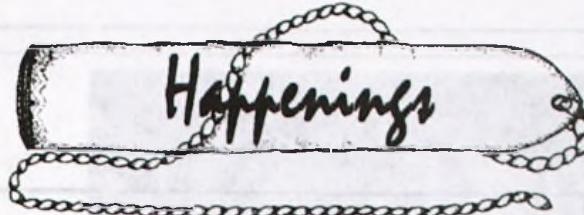
Mythology in the Age of Psychology

with James Hillman and Michael Meade, Nippon Kan Theatre, 628 South Washington

Nov 14th, 10 to 5pm Cost \$75
1-800-233-6984

Upcoming Events

Eugene Monick - March '93
John Lee - June '93



Happenings is a bulletin board for non-profit events of interest to men. Send bulletin items to Vancouver M.E.N. 290-9988.

[MEN] Men's Wisdom Council

Often we are surprised at the humour, tears, wisdom or vision that comes forth from those participating. Meets the second Wednesday of every month. Nov. 11th, Dec. 9th, Jan. 13th. 2021 Columbia St. @ 5th. \$5 at the door. 7 to 10 pm

[MEN] Evening of Drumming

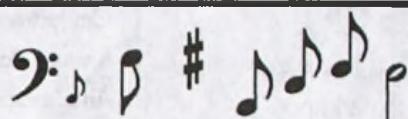
Whether you are a seasoned or neophyte player, come join us one evening a month for both structured and unstructured playing. Bring percussion instruments if you have them. Extras are available. Last Wednesday of every month; Oct. 28th, Nov. 25th. **NO SESSION IN DECEMBER**, Jan. 27th. 2021 Columbia St. (at 5th). Starts 7 p.m. Drop in Fee \$5. For more information call Dean Rath 929-1912 or Jon Mara 682-4445.

[MEN] Joining Men's Groups

Are there existing men's groups who would welcome new members? Perhaps your group needs some new energy or some men may have left? Discuss this possibility with your group and if it is of interest leave a message at Vancouver M.E.N.

[MEN] Directory of Men's Services in the Lower Mainland.
New Directory to be published in the January issue.
ad on page 26

[MEN] Handbook for Starting a Men's Group.
Contact Vancouver M.E.N.



CHAMBER MUSIC

For men who are interested in playing classical music with energy and soul in a small ensemble (trio or more) - strings, winds etc. I have in mind regular evenings of music making just for the enjoyment of doing it. Les 224-2551.



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group was supportive in trying to help a brother through a rough spot and yet could also be confrontational if we saw one another slipping backward or repeating old patterns, which we knew quite well by now. Despite our differences and differences of opinion on many subjects, we hung together. I can still remember our breakfast meetings. Each week someone would be responsible for providing the food for the group. We ate some odd meals those mornings as groggy men cooked and fed each other. And on top of it all, it was fun.

At about the one-year mark two members moved out of state and another decided to devote all his energies to AA. Suddenly we were two. A decision was made to call upon Box H once again. Resurrected and changed slightly, Box H was a hit the second time out. Five positive responses, and within a month we were eight and off on our second incarnation. New histories were told and after a couple of months we again reached the level of trust needed to make the group work.

Over the next two years our group (we never did have an official name) saw 17 different men come and go. Lives changed, divorces were finalized, marriages took place, children were born, relationships ended, relationships began, homes were bought, real friendships bloomed. We watched each other grow. We helped each other grow. We played, joked, and cried together. I solved "the problem".

After about three years, we realized how important the group had become for us and decided maybe it was time to share it with other men. After weeks of talk we decided to hold a men's potluck supper. Not only did we each try to recruit our friends, we decided to print a bunch of posters and put them up around town. This was a public version of Box H, a further step in exposing ourselves.

No one knew what to expect when that cold Friday evening in February rolled around. Would anyone show? We all got there early and waited. It was Box H angst revisited. Slowly men began to wander in, carrying their hot dishes under aluminum foil. Within an hour 35 men were sitting around eating and laughing. Across the table I caught the eye of the original member of the Box H group from four years before. He was shaking his head in disbelief at the responses.

That night three new men's groups were formed and Box H was officially retired forever. ●

The article and the poem are reprinted from

Wingspan: Inside the Men's Movement, Edited by Christopher Harding, St. Martin's Press, N.Y.

MEN'S GROUP

You guys.

Mirrors of hairline, waistline, punchline.

We know how to eat.

We know how to feed our brains,

but not yet the alchemy to make a meal of our pain.

Our gathering of men.

Is it fun? Politically correct?

An adaptation to an increasingly alienating world?

How often do we sit with our backs to the source
at the center of our circle?

Who can name the fears that all our forms of pride
disguise? What is present in our silence?

You guys.

Magnetism. Polarity. The like forces repel if pressed
too close.

Effective builders large-scale and with raised little fingers.

Where can we find the wisdom to make a cradle small enough
to catch our tears? To sing until the lullaby is found?

Our gathering of men outscores church 96-24.

It isn't even close.

How often are we a small minyan of our unstated
congregation of yin-yang?

Where is our power?

Virtues abound. Humility. Generosity. Competence. Heart.

Do we cultivate self-control and toss passion with the other weeds?

Where is our wild man? Or do only our trusted women see
our wild man?

You guys.

We keep climbing.

We keep waking up.

We keep showing up.

To cast shadows on the living room cave walls,
to hug on the street, and be seekers without ceremony.

In our gathering of men.

by James Oshinsky



Norman Marshall

VISIONARY

IMAGE SIZE: 20 1/2" x 22 1/2"

EDITION SIZE: 480 S/N - 20 ARTIST'S PROOFS

"My images are a representation of my deepest feelings; pleasure, fear, sorrow, happiness, humour. To those of you attuned to my compositions, they may well be mirrors. Because of this I leave the explanation completely up to you, so you are not bound by my interpretations."

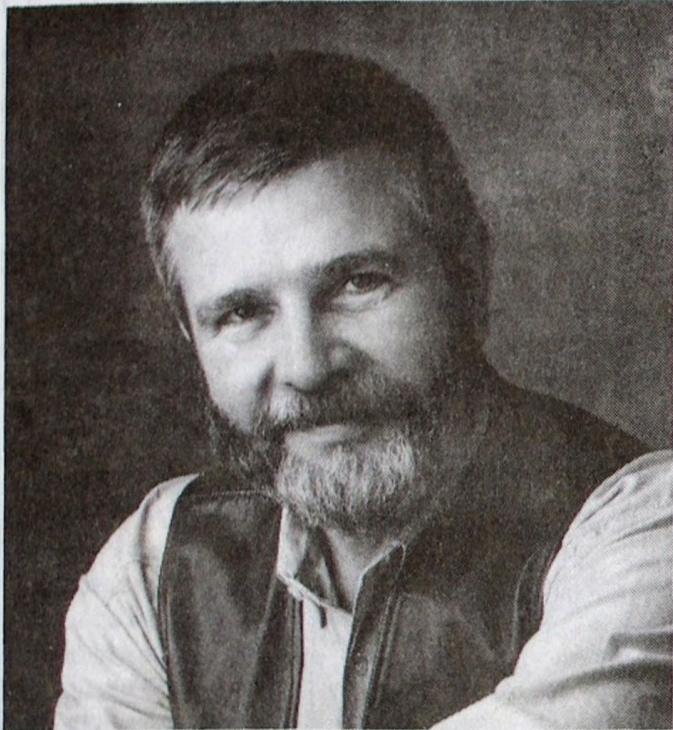
My ideas come to me from many sources and in such harmony with my personal experiences which show to me the many ironies of life so as to make me smile, even in the most awesome moments."

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ROBERT MOORE

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A DAY & EVENING FOR MEN

*Dancing the Four Quarters:
Celebrating the True King
at the Centre of the Male Psyche*

Friday, Dec. 4

LECTURE

*The Four Couples Within:
The Structure of the Self &
the Dynamics of Relationship*

\$15 • 7:30 p.m.

Point Grey Secondary School
37th & W. Blvd.

Tickets:

Banyen Sound, or Green Man Productions

Join Dr. Robert Moore to explore the archetypal dynamics of the inner King & Queen, the Warriors, the Magicians & the Lovers in the interplay of relationships.

This evening is for both men & women.

\$115 • 9:30 a.m. - 10 p.m.

Vancouver School of Theology (UBC)

Tickets:

Green Man Productions, 179 W. 62nd Ave., Vanc. V5X 2C9
Space is limited. Early registration recommended.

INFORMATION: 325-1412

Join Robert Moore, Jungian analyst, theology professor & co-author of *King Warrior Magician Lover: Four Archetypes of The Male Psyche*, *The King Within* and the newly published *The Warrior Within* as we focus on the deep structures & dynamics of masculine psychology & spirituality. Lecture, personal sharings & testimony, group discussions, guided meditations & active imagination will be used. Assisted by drummer Dean Rath and dancer Bergen Amren.

"Without positive access to the King archetype, a man will be immobilized by grandiosity, lost in despair and bereft of a sense of meaning, just order and connection with the creative springs of the psyche."